

HOME MISSION REVIEWS

AT THE HEART OF
OUR
GOD
WE WILL
SET UP OUR
BANNERS

"The country for which I lifted up mine hand to give it to your fathers."

Vol. I.

JUNE, 1897.

No. 6.



CO-PE-TV, KIOWA CHIEF.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

510 Tremont Temple, Boston, Mass.

OFFICERS.

President. — Mrs. ALICE B. COLEMAN, Boston, Mass.
Vice-President. — Mrs. ANNA SARGENT HUNT, Augusta, Me.
Cor. Sec. — Mrs. M. C. REYNOLDS, 510 Tremont Temple, from 10 A.M. to 4 P.M.
 Tuesdays and Saturdays.
Treasurer. — Miss GERTRUDE L. DAVIS, 510 Tremont Temple, Boston. [Office hours daily from 9 A.M. to 4 P.M.]
Superintendent of Alaska Work. — Mrs. JAMES MCWHINNIE, 29 William Street, Cambridgeport, Mass.

VICE-PRESIDENTS OF STATES.

Eastern Maine. — Mrs. BELINDA FARNWORTH, West Sullivan; Assistant, Mrs. HATTIE L. E. HOWATT, Deser.
Western Maine. — Mrs. E. H. BONNEY, Portland; Assistant, Mrs. HATTIE L. E. HOWATT, Deser.
New Hampshire. — Mrs. M. M. P. T. HOAGUE, Concord; Assistant, Mrs. F. L. KNAPP, Milford.
Vermont. — Mrs. JULIA B. SAFFORD, Fairlee.
Eastern Massachusetts. — Mrs. G. W. PECKHAM, Somerville; Assistant, Mrs. ABIGAIL BEALE KNIGHT, Brockton.
Western Massachusetts. — Mrs. A. E. PEASE, Northampton; Assistant, Miss RUTH CHASE, Northampton.
Rhode Island. — Mrs. M. E. HINDS, Providence.
Northeastern Connecticut. — Mrs. E. DEWHURST, Volantown; Assistant, Miss MARY L. HOWARD, Hartford.
Southwestern Connecticut. — Mrs. FRANCES MCKINNEY, Ansonia; Assistant, Miss MARY L. HOWARD, Hartford.

All correspondence relating to Alaska matters, and orders for leaflets and miteboxes, should be sent to Mrs. James McWhinnie, 510 Tremont Temple, Boston, Mass.
 All other correspondence relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

THE AMERICAN BAPTIST HOME MISSION SOCIETY.

General Offices, 111 Fifth Ave., N. Y. City.

OFFICERS.

President. — H. K. PORTER, Esq., Pa.
Vice-Presidents. — E. M. VANDIER, Esq., Miss; STEPHEN GREENE, Esq., Mass.
Acting Treasurer. — W. F. PLANT.
Cor. Sec. — Rev. THOMAS J. MORGAN, LL. D., N. Y.
Assistant Cor. Sec. — Rev. ALEX. TUNNELL, N. Y.
Field Sec. — H. L. MOREHOUSE, D. D., N. Y.
Church Edifice Work. — D. W. PERKINS, Esq.
Superintendent of Education. — M. MACVICAR, LL. D., N. Y.
Chairman of the Executive Board. — E. T. HICOX, D. D.

GENERAL SUPERINTENDENTS OF MISSIONS.

Mississippi Division. — Illinois, Wisconsin, Minnesota, North Dakota, South Dakota, Kansas, Nebraska, Iowa, Oklahoma, and Indian Territory.
 — Rev. W. M. HARG, D. D., Marquette Building, 204 Dearborn Street, Chicago, Ill.
Rocky Mountain Division. — Wyoming, Idaho, Montana, Oregon, Washington, Colorado, New Mexico, Arizona, Utah, California. — Rev. H. C. WOOLFE, D. D., Colorado Springs, Col.
Superintendent Missouri River District. — Rev. N. B. RAINDEN, Y. M. C. A. Building, Omaha, Neb.
Superintendent Red River District. — Rev. O. A. WILLIAMS, D. D., Minneapolis, Minn.
The French in New England. — Rev. J. N. WILLIAMS, 22 Arch Street, Providence, R. I.
The Germans. — Rev. G. A. SCHULTE, 320½ Webster Street, Jersey City Heights, N. J.
The Indians. — Indian and Oklahoma Territories. — Rev. J. S. MERRON, Alaska, I. T.
District Secretary for New England. — Rev. F. T. HAZLEWOOD, D. D., Tremont Temple, Boston, Mass.

HOME MISSION ECHOES.

This paper will be published monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents, and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions, with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

The Woman's American Baptist Home Mission Society.

Echoes from Annual Meeting	3
The Annual Meeting	4
Arrow-Heads	5
A Trip Among the Indians	5
A Letter from Oklahoma	6
Wichita Mission School	7
Atoka Baptist Academy	7
Comanche Mission	7
Our Schools and Teachers	16
Receipts	16
Topics	16

The American Baptist Home Mission Society — Continued.

From Lone Wolf	10
Indian Affairs	10
A Missionary's View	11
An Indian Invitation	11
Letter from an Indian Boy	11
No more Indian Soldiers	12
Debauched Savages	12
A Pathetic Incident	12
Letter from "Go-te-bo"	12
Receipts	16

The American Baptist Home Mission Society.

Review of Missionary Operations	8
Annual Report of the Board	9
Missionary Work among the Kiowas	9
Civilized Tribes	9
How to Win the Indian to Christ	10

Our Young People.

Somebody	13
Mary Reynolds Lonewolf	14
Contrasts	14
Indian Baby Life	15
Mission Band Lesson No. IV.	16

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. I.

JUNE, 1897.

No. 5.

The Woman's American Baptist Home Mission Society.

Echoes from Annual Meeting.



SPEAD out before the Church to-day, lies a great whitening harvest circling the world. The call to service is plain enough, but the willing laborers are pitifully few. The hearts of the true toilers are aching with the vastness of the responsibility, and are ever propounding to themselves the question, "How shall we overcome the objections to missionary working and giving so often upon the lips of those whom Christ holds pledged to His service by their own vows?"

WHAT kind of a man is your pastor? Is he always putting systematic benevolence to the front? Is he your good, influential friend? Does he add a word of his own to your notices from the pulpit? Upon the missionary indifference or enthusiasm of the pastors, and their consequent influence among the women, lies much of the responsibility for the condition of the women's work in our churches.

To meet excuses for not doing missionary work the quickest remedy is scattering information. Be a missionary specialist, with optical treatment for those afflicted with mental and moral near-sightedness.

We cannot lay too much stress upon the scattering of information, but, while knowledge is important, and knowledge is power, there is one thing that is more important, more potent — that is, Love.

THE children are everywhere about us and in our hearts, and in them and their future training, if properly perfected, lie at least the partial realization of your dreams.

GRAPPLE as we may with the difficult task presented to-day of shaking the grown-up church out of its stupor, and waking it into action along missionary lines, the result must always present its discouragements. But there is within the embrace of the church another church in embryo, nay more, the future army of the Lord. We work most efficiently when we concentrate our energies along the line of missionary training for the children. Educated

and converted little folks will never grow up into indifferent elders.

SOME say the colored man can only be taught to work, but the hand cannot accomplish what the head cannot comprehend. Education is raising the colored people from a poverty-stricken people to a people who are worth something — not rich, but who are tearing down log huts and building good houses.

SUCH schools as Hartshorn have changed the character of the colored teachers. A pupil of an old-time teacher, as soon as he learned to write, forged a note. Some one asked this teacher how he was getting along. He said: "Getting along finely; learned one nigger enough to send him to the penitentiary." They taught them nothing better.

THE great problem still before us as Junior Workers is: How shall we impress the responsibility for our missionary work upon our Junior leaders as it was felt by the Mission Band leaders, whom they have in so many cases superseded.

THE threads of other lives are woven with the threads of our own in the loom citizenship. We are closely bound up with them in business and general fortunes; the pathway of each is made safe or dangerous, is brightened or shadowed by the lives of the other.

TWO hundred and eighty Sunday schools out of one thousand in New England gave for Alaska during the last year. Many days there are seventeen hours of work for the teachers at the Orphanage. Children's Mission Band at Kadiak is called "The Northern Lights." They say, "Watch me and see if I let my light shine."

A CONVERTED Chinese was so earnest in his efforts to help his own people that good men said of him, when he died, "He was the best Christian in Dakota."

THE converted Chinese are the most generous givers in the world.

LET Baptists be loyal to their own mission work, and we shall not be troubled with debts.

IT is a mistake for circle sisters to come to missionary meeting without their glasses.

NOT woman's work, nor men's work, but the Lord's work.

The Annual Meeting.



BRIGHT, sunny day, with just enough of an easterly touch in the atmosphere to act as a tonic, a beautiful, spacious, well-lighted and well-ventilated auditorium, a large audience of New England's brightest and most consecrated women, and our beloved President in the chair—such were the auspicious circumstances under which opened the nineteenth annual meeting of the Woman's American Baptist Home Mission Society in the Cranston Street Baptist Church, at Providence, R. I., Wednesday, May 5, 1897, at 2 P. M. Graceful and cordial words of welcome to Providence, and to the church in which we met, were spoken by Mrs. W. H. Hinds, of Providence. She brought out the interesting fact that the first Woman's Home Mission Society of America was formed in the city of Providence in 1803. This society is still actively engaged in home mission work.

Our State officers distinguished themselves this year by their businesslike and pointed reports. No less than fourteen reports, nine from State vice-presidents, and five from assistant State vice-presidents, were read in fifty-two minutes. All reported a great increase in interest among the circles, and although the effect of the "hard times" had been felt by all, many reported a decided gain in contributions.

Mrs. David Bentley, of Bridgewater, Mass., in a paper on "The Mother's Power," graphically showed how a mother could influence the whole life of her boy for good or ill in his early years, by sketching the lives of two boys with mothers of very different types.

At this point, Miss Lillian Eastman was seen to be in the audience, and was invited to the platform. She spoke briefly of our work at Provo, Utah, as she had seen it during her labors there, and urged us to develop and improve it. A thoughtful paper, entitled, "How to Meet Objections to Missionary Work," was presented by Mrs. Charles H. Parker, of Torrington, Conn. She declared the great compeller to missionary work to be an enlightened and awakened conscience, and urged the wide diffusion of missionary intelligence through the established forces already at work, and through individual effort. Many definite suggestions of great practical value were also given.

An audience that taxed the capacity of the church to its utmost greeted the speakers of the evening. Mrs. Amanda Miller Coleman was introduced as a "Product of Hartshorn Memorial College," and completely captivated the hearts of her hearers. If there was one woman in the room who did not believe in education for the colored people of the South before she began, there was no such one when she closed.

The happy, informal tone of Mrs. Coleman's address was continued by Rev. Arthur C. St. James, of Worcester, Mass., who spoke of "The French in New England." He declared that it is no credit to us that we are Americans, for we were born such, but that it is a credit to him that he, born a Frenchman, is an American, for he is one by choice, education, and principle.

An inspiring season of prayer was enjoyed by a goodly company of ladies before the regular programme, Thursday morning. Then followed the annual reports of the officers of the Society, which had been awaited with eager expectancy.

A pleasing variety in the programme was afforded by three sketches of life in Alaska, among the French, and in Mexico, from the point of view of the Alaskan, French, and Mexican woman. They were given by Mrs. Grace Coleman Lathrop, Miss Minnie M. Pickering, and Miss Gertrude A. Rausch.

The session closed with a lively open parliament on the mistakes of presidents, members, and other officers. So great was the interest in this parliament that when the meeting was obliged to adjourn earlier than had been anticipated on account of local arrangements, the ladies unanimously voted to meet half an hour earlier in the afternoon in order to finish the discussion.

"The Connection between Work for the Chinese at Home and Abroad," was very clearly presented in a paper by Mrs. W. S. Ayres, of Portland, Me. The opportunity afforded by the Chinese among us for doing Foreign Missionary work at home, and for raising the best recruits for Foreign Missionary work abroad, was urged very strongly.

In charmingly quaint fashion did Mrs. J. L. Pettit, of Worcester, Mass., tell of a "Personal Experience." She spoke, with a child-like simplicity that touched every heart, of her conversion, the persecution she suffered at the hands of her family, and of the work she had undertaken in Worcester for little French orphans, making "good little Protestants of them."

Our vice-president, Mrs. Anna Sargent Hunt, delighted all with a beautifully tender poem from her own pen, entitled "Till He Come." At this point it was announced that \$216 had been raised for the deficit, by the ladies present. Shall not their prompt action be an example to the rest of the women of New England?

It was with deep concern that the ladies learned of the serious illness of Dr. Morehouse, on Wednesday; and earnest prayers were offered on his behalf at that time. Gladly, therefore, did they receive a message of cheer from Dr. Morgan this afternoon, speaking hopefully of his recovery. A second delightful half-hour, with Mrs. A. M. Coleman, followed, on "The Colored Problem."

Rev. H. M. Bixby, of Providence, R. I., closed the session with earnest words of encouragement and commendation. Thus closed the Nineteenth Annual Meeting, declared by all to be one of the best meetings the Society has ever held.

GRACE COLEMAN LATHROP,
Clerk.

TWO chapels will soon be erected among the Cheyennes and the Arapahoes, where Missionary Hamilton has been very successful in his work of evangelization. Already a Cheyenne Baptist Church has been organized, with probably thirty members; the First Kiowa Baptist Church, at Rainy Mountain, numbers more than fifty, and includes among its members Chiefs Big Tree, Lone Wolf and other prominent representatives of the tribe.

Arrow Heads.

WORK among the Blanket Indians is very encouraging. Brother Robert Hamilton among the Cheyennes, aided by two ladies sent out by the Chicago Women's Board, is doing a fine work. One church has been organized, and now numbers 28 members, all Indians.

BROTHER D. N. CRANE, at Anadarko, is greatly encouraged. A number were baptized last year into the Wichita church. A break has been made among the Caddos, one of the most stubborn tribes, and if a chapel can be built immediately, there will be a very flourishing church among them in the near future.

THE mission, at Rainy Mountain, among the Kiowas, is very prosperous. Brother H. H. Clouse has been there nine months, and has baptized about 60 Kiowas into the fellowship of Immanuel Church, which numbered about 50 when he took charge. The ladies at that mission are very efficient, and have been on the field about three years.

BROTHER G. W. HICKS, at Lone Wolf Mission, is also greatly encouraged. Chief Lone Wolf has been converted, baptized, and is a deacon in the church, and the entire band at Elk Creek are ready to walk in the Jesus road.

MISS COLLINS, at the Lake Mohonk Conference, said in effect, that the highest compliment which an Indian can give to a young girl is, "She is a good girl, a very good girl, and she never says anything."

BROTHER E. C. DEYO, among the Comanches, and the three devoted ladies aiding him, are still sowing in tears. Ere long they will reap in joy. The Comanches are slower accepting Christianity than the other tribes, unless it be the Caddos, but the Lord has a people among them and will surely bring them out on His side in His own good time.

THE testimony of an old, half-blind Indian woman in one of the meetings tells how the Gospel is elevating these people: "I often fear when I am on my way to meeting that my blanket or sheet is not clean, for I cannot see to wash well. I have no fear that my heart is not clean, for Jesus has washed it in His blood."

BROTHER C. J. TAYLOR is having a glorious meeting among the Delawares. Twenty-six members have been added to the old Charles Journeycake Church at Alluwee. The meeting is still growing in interest — conversions every night. The Lord is among us. Praise His holy name!

THE picture of Co-pe-ty, the Kiowa chief, upon the title-page, gives a good idea of the way these chiefs dressed in former days. Lone Wolf, whose picture you see upon page 10, had the same warlike costume, and looked very much like this man.

It was our privilege to be present at the meeting held near Anadarko, Oklahoma Territory, in October, 1892, and hear the remarkable address delivered by Lone Wolf, which you will find upon page 10. It was a strong but touching plea for the Gospel to be given to his people.

MISS BELLE CRAWFORD is opening a new mission at Saddle Mountain, also among the Kiowas. The outlook is very hopeful.

A Trip Among the Indians.



THROUGH the kindness of the Women's Baptist Home Mission Society, we have this month a picture of one of their efficient missionaries to the Blanket Indians, Miss Maryetta Reeside, "Alm-de-co," as the Indians have named her, meaning, "Turn around, and go the other way." And that is what she has done for these Indians, made them turn around and go the other way. Miss

Reeside had been working in Oklahoma Territory. In 1892, it was our privilege to visit these Indians, and the story of the week passed among the Kiowas, Comanches, and Apaches, has been often told in New England. The Territorial Convention met that year at Oklahoma City, and, at its close, in company with several ministers and missionaries, we started upon our jaunt among these wild tribes. We left the cars at Minco about noon, and in four-seated vehicles, called hacks in that country, travelled over the prairies, arriving at Wichita Baptist Mission about eight in the evening. At that time our school was not in session, so, after resting for the night, we started for the camps of these Indians. Upon the second day we found the villages of glistening white tents cosily arranged upon the banks of the Washita River. After eating our dinner, which we carried with us, and which the chiefs and Indian boys seemed to enjoy, we were led to a grove, which had been cleared for us, in the rear of the village, where was held a never-to-be-forgotten conference with the red men of the forest. A fine-looking Indian man took his position as interpreter, and upon his right were the men, with their blankets and moccasins, upon his left the women, with their loose, flowing garments and long, unbound hair. The visitors were placed near the interpreter. Mr. Murrow, our veteran missionary, spoke of the object of our visit, and, in his own impressive way, told the "old, old story," but new to those children of the plain. One after another of the chiefs told us of their desire to know the white man's God. "You have seen the Christ, we have never seen Him." "Send us a missionary and teacher, for we are going the long way, and we are afraid."

Miss Reeside went up with us upon this trip, having just graduated from the Chicago Training School. She heard Mrs. Quinton speak some years ago upon the needs of the Indian, and the Lord called her to go and tell these ignorant ones the story which had made her own life so bright. She seemed to us too young and beautiful to leave in that country. When Mr. Murrow told these chiefs that she would stay among them, they crowded around her, and shaking her hand, said, "We will care for her." It seemed almost a hopeless task to expect this young Eastern white girl to accomplish anything with these ignorant, sinful men and women, many of them old and seemingly hardened cases. The pitiful appeal which has rung in our ears all these years, "Send us the Jesus Book — Oh, help my people to find the Jesus road," instead of discouraging Miss Reeside, only confirmed her desire to remain with them.

We left her in this lonely country, a solitary light. Mr. Hicks, with his wife and Miss Ballew, were transferred to this part of the field. Soon a precious revival sprang up. Big Tree, Lone Wolf, and many others, gave evidence of a change of heart. In 1893 a church was organized, and the work of this young girl has gone steadily forward. She has gently, but surely, led them out of their filth and ignorance, taught them to cook, sew, organized Sunday schools and a Woman's Missionary Society, and many point to her as the one who first told them of a Saviour's love. Big Tree and his wife have come out as sincere, humble Christians. He has named his youngest child Maryetta.

As we witness such consecration and self-sacrifice on the part of our young girls, we thank God, and take courage. There are many missionaries under appointment by the Women's Baptist Home Mission Society, and many teachers employed by our own Society, who are, by God's help, changing lives and moulding characters. We ask the young women in our churches to remember our treasury in their gifts, and our work in their prayers. Study about our home work, and your hearts will be touched, as you learn of our consecrated workers.

End

A Letter from Oklahoma.

RAINY MT., OKLAHOMA TER.

MY DEAR MRS. REYNOLDS: Since coming among these Indians, about 300 houses have been built. We have helped them arrange them, and taught them to keep them clean. Many Indians, whom we found in the tepee eating with their fingers, seated on the ground, are to-day living in houses, using tables, clean linen, knives and forks, and chairs. Many have learned to bake bread, milk, churn, scrub, and wash—all entirely new work to them. At first they tried to build a fire in the oven of a cook-stove. A woman left meat in the oven; the fire was very hot, and it burned. Noticing smoke, and fearing it would set the house on fire, she threw a bucket of water over it, which cracked the stove and spoiled it. White people are not allowed in the Kiowa land, but eight miles north is the line which divides us from the country where they are allowed to settle. Many of them are very rough people. The Indians often ask why the white people are so wicked. They say when they went on the war-path they did not know any better; but they know the white people have had Jesus's book so long, and cannot understand why some love the crazy road; steal, and drink whisky. Once a month the Indians go to

the Agency for rations. Usually they get beef, flour, coffee, and sugar. This time the money was exhausted, and they received only a little flour and beans. White people watch for them to leave home, then steal all they can. They break through windows, chop open trunks, and take plows, harness, dishes, quilts—sometimes the window-curtains and rugs we teach them to make. The prairie grass leaves no trail, and an Indian would be shot if he should go to their homes to look for his goods. Some Indians take their chickens with them for fear of losing them. This country has good, rich soil, but water is very scarce. Some years they raise large crops, others it is so dry that the hot winds wither the corn before the ears can mature. Our church numbers 110, and the one at

Elk Creek thirty. Our people are scattered, living over a territory sixty miles long and eighty miles broad. It takes time and patience to reach the homes (no car lines) and lift an inert mass to activity, but they are eager to learn.

Our Missionary Society is flourishing. We raised over fifty dollars the past year by making and selling quilts. We organized the women of the Elk Creek church. Our sisters sent them one dollar's worth of cotton, a quilt, and a flour sack full of patchwork, to help them. One of the women went with us to speak words of encouragement. The last time I saw the President, Lone Wolf's wife, her face beamed with joy when she told me they had earned seven dollars.

We also have a Junior Society of fifty children, who are in the Rainy Mt. Government school, five miles from here. We hold meetings every two weeks. They are bright little scholars, rapidly learning English, and committing Bible verses to mem-

ory. They take a collection once a month. How much this training means for the future of these boys and girls! Notwithstanding they have so little, these Indians are generous givers. A very important question with them is how to keep themselves provided with food and clothing. The nearest railroad is sixty miles, where they would be obliged to take produce for sale, and there are always so many white people ahead, that an Indian would find no sale. They receive about forty dollars per capita, every year, from the rent of a portion of their land to cattlemen. This is all they have except what little they can earn by cutting wood or hauling freight. Twice a year we hold camp-meetings for several days. These meetings have been wonderfully blessed, as the Indians gather from all parts of the Reservation, and listen



MARYETTA J. REESIDE.

to the Gospel. They usually cost over \$100, as a beef is killed every day. The money is raised among the missionaries and Indians. Asking your prayer for God's blessing upon the work,
In His Name,

MARYETTA J. REESIDE (Aim-de-co).

Wichita Mission School.

ANADARKO, OKLAHOMA TER.

THE Indian agent has sent out an official notice for all schools to be in attendance at Fort Sill, a distance of forty miles, from the 26th to the 30th of May inclusive. It takes a day to go and come. The only mode of transportation is by vehicle. We understand that tents are to be erected for the accommodation of children and employees. The latest reports are that each school take along cooking utensils and do their own cooking, the Government furnishing rations the same as if the children were in school. Each school is to supply a program, lasting from one and one-half to two and one-half hours. This means a great deal of extra work. Mrs. Rulison and I have begun to drill children for this event. We have great cause for thankfulness in that la grippe dealt so leniently with us. All the children, as well as school teachers, had a slight attack, but are well recovered of it. Quana Hunters — "uncle," as we all called him — an old Indian man, loyal to the school, lies in a tepee near at hand. His life is fast ebbing away. He says he is not afraid to die, that he loves the Lord Jesus. It seems that some time ago he expressed a desire for baptism, but was talked out of it by his people. It was our pleasure last Sunday to attend a meeting held in a log hut. Although the room was very small, over thirty were crowded into it, Indians and whites. After the services a Sunday school was organized, the first session to be held a week from Sunday. The great plea was, we want more room, a meeting-house in which to worship. We wondered what effective work can be done in such cramped quarters. Though our hearts are in the work, the great distance prevents our attendance but once in a while. We would be so glad to go often and help, as they are so new in the work. They need help, strength, and encouragement in every direction. Pray for them.

CHARLOTTE E. TAYLOR.

Atoka Baptist Academy.

ATOKA, INDIAN TER.

SPRING has come with its gorgeous carpet of many-tinted flowers, and as it can only come on our beautiful prairies but with all of its sweetness and purity, we are reminded that in seven more weeks our school closes. The time is so short, and so much to be done! When we look over our year's work we do not see great results. But we hope and pray that there has been a steady, if slow, advancement in our Master's work here. As with the work everywhere we have had many obstacles to overcome, not in our strength, but in the strength of the Lord. God is our refuge and strength, a very present help in trouble. Since Sep-

tember we have enrolled 160 pupils, about half Choctaws. I have had as many as 45 in my room, but generally from 25 to 30 boys and girls. Had it not been for New England friends, many could not have had the comfort of our home. The older boys and girls are very grateful, and express a desire to do as much for some one else as has been done for them.

ALYNE GOOLSBY.

COMANCHE MISSION, OKLAHOMA TER., May 1, 1897.

My wife and I reached here April 27th. Wednesday and Thursday we accompanied the workers in their regular visitations to the camps of the Indians. We visited twelve camps, about twenty families. At ten we read portions of Scripture, talked and prayed. At every one we were welcomed, and close attention was given to every word said.



INDIAN VILLAGE.

Several men and women said they were not only willing, but anxious to walk in Jesus's road.

The outlook is certainly very promising. I confidently expect many applications for baptism and church membership at this mission in the next year. The danger will be that some will not understand the spiritual requirements for church membership.

Brother Deyo is acquainted with seventy-three families of Comanches. Of these, fifty-three have houses, and twenty live in tepees. Of these fifty-three houses, over thirty have been built since he came to this mission, three and one-half years ago. All of these families have farms, some only a few acres; others have fields of twenty to forty acres. The men plough and cultivate the corn themselves. One old woman told us she and her family are in the white man's road, that she would soon be a white man, that she liked the white man's houses very well except his bed-bugs. I am told bed-bugs are unknown in the tepees. In the houses we noticed chairs, tables, bedsteads, bedding, cook-stoves, trunks, citizen's clothing, etc. In one house were a few books. The men have ploughs, wagons, harrows. Nearly all own some cattle, ponies, etc.; no hogs. The Comanches constantly beg Mr. and Mrs. Deyo to open a school, and promise to give them all the children they will receive.

Probably within a year this reservation will be opened to white settlement; what then?

J. S. MURROW.



American Baptist Home Mission Society.



HE many friends of Dr. Morehouse will regret to learn of his serious illness, which has necessitated a complete cessation from work, and, consequently, prevented the preparation of his usual contribution to these columns.

It will, however, be a source of great satisfaction to know that at this writing his condition has decidedly improved, and that we have good hope of his speedy recovery.

THE campaign for the debt is progressing encouragingly, and while there is much hard work yet to be done, it will be undertaken with the confidence that victory will surely crown this noble endeavor. "According to your faith be it unto you." "Your faith is the victory."

Review of Missionary Operations

For Year Ending March 31st, 1897.

THE whole number of laborers, missionaries, and teachers supported wholly or in part by the Society has been 1,064. These have been distributed as follows: In the New England States, 47; in the Middle and Central States, 62; in the Southern States, 226; in the Western States and Territories, 695; in the Canadian Dominion, 12; in Mexico, 22. French missionaries have wrought in 8 States; Scandinavian missionaries, in 23 States and Manitoba; German missionaries, in 18 States and Canada; colored missionaries, in 21 States and Territories.

Among the foreign population there have been 254 missionaries and 21 teachers; among the colored people, 47 and 216; the Indians, 17 and 21; the Mexicans, 17 and 5, respectively; among the Mormons, 4 teachers, and among Americans, 462 missionaries.

The Society aids in the maintenance of 31 established schools for the colored people, the Indians and the Mexicans. There are 11 day schools for the Chinese, and other day schools as follows: 1 in Utah, and 1 in New Mexico.

The missionaries have represented the following nineteen nationalities: Americans, Armenians, Bohemians, Chinese, Danes, Finns, French, Germans, Hollanders, Indians, Italians, Jews, Mexicans, Negroes, Norwegians, Poles, Portuguese, Swedes, and Welsh.

Annual Report of the Board.

DURING the last four years the Society has enlarged its work, especially among the Indians living in Oklahoma Territory. At Anadarko, Rainy Mountain, Elk Creek, and in the vicinity of Fort Sill, are four Mission stations for the Wichitas, Kiowas and Comanches. At each station the effort is being made to develop a farm, partly with the idea of deriving an income from it, to be used in meeting a part of the expenses of the Mission, partly with a view of supplying the missionaries with milk, eggs, vegetables, etc., produced on the farm, which they would otherwise find it difficult to procure; but the chief object in the development of these farms is to afford an object-lesson to the Indians, and to stimulate them in establishing and conducting similar farms for themselves. At each Mission station there have been erected suitable buildings, including chapels, parsonages, etc.; the grounds have been ornamented with shade trees, an orchard has been planted, a garden cultivated, some stock cattle have been purchased, wells have been dug and cisterns constructed. Last year the experiment was undertaken of growing alfalfa, with such success that an enlarged acreage will be seeded in the near future. The chief difficulty which has been encountered in these farming operations has been the uncertain and insufficient rainfall, and it is an open question whether the farms can be made even self-supporting, and especially without some means of artificial irrigation. It is the present purpose to experiment with windmills during the coming season, to see whether by that means water can be raised from the wells for domestic use, stock purposes, and for a limited irrigation.

The missionaries report that the Indians are greatly interested in these operations, and are already imitating the work by building houses, fencing their lands and attempting to cultivate them.

A MISSIONARY in Oklahoma, in charge of an Indian school, receives a free copy of *The Golden Rule*, sent him by one of the contributors to *The Golden Rule* fund for that purpose. He writes that many of the Indian children, gathered from the teepees and dugouts, are learning to read very rapidly, and when the missionary and his family have read the paper, it is turned over to these Indian children, and the good that is accomplished can never be estimated.

Missionary Work Among the Kiowas.

THE following letter, received May 7, 1897, is from the son of Chief Lone Wolf, a Kiowa Indian, who spoke at the meeting of the Christian Endeavor Convention in Boston in 1895. He is a graduate of the Carlisle School and is now living in Anadarko, Oklahoma Territory:

"There are some encouraging features of the missionary work among the Kiowas, but that which shines is not all gold.

"There are three great evils, and each is doing much harm to the grand and noble work. The great three are 'Ghost Dance,' 'Muscal Feast,' and 'Gambling.' Gambling is the oldest of the three, and the so-called Ghost Dance is the latest, but the most harmful to the cause of Christ.

"Satan has succeeded through this dance in making the Indians believe that the white people do not worship the right God, and that Christ is soon to come with their dead relatives. I wish I had time to tell all about the three, for they are very interesting. Oh, for more light, so that we as a tribe may see the way clearly to the only true and living God! Oh, for more workers! The work is so great that the noble band of faithful workers will not be able to do much for some time. These Kiowas are being cut down like trees, and oh, most of them will die unprepared to meet their God. They will die in their sin, but of whom will their blood be required? Readers, you have found peace and joy in Christ: will you share with us? We as a tribe have none of your light and life, yea, peace and joy. 'Freely ye have received, freely give.' Yes, give us the 'good news': we never heard it. The story of Jesus is so new and sweet to us. Tell us more of it. Yes, we have three giants to overcome, but through Christ we shall conquer, yea, through Him we can do all things; we are weak, but He is strong.

"My means will not permit me to do much, that is, as much as I would like to, for the salvation of these benighted souls, but I will do what I can, trusting Him for help. What I lost in this work I shall count as nothing; I only wish I could devote more of my time to the work. Education alone will not civilize the Indians, but Christianity, with little education, will elevate and enlighten the Indians.

I am yours in the cause,

"DELOS K. LONE WOLF."

[Muscal is a dried flower, something like the poppy, and producing much the same effect as opium. It is imported from Mexico by white traders.]

BOOKER T. WASHINGTON, in a recent address, is reported to have said: "As a race, I believe we are to work out our salvation in the South. I remember a story of an old negro who wanted a Christmas dinner, and he prayed, night after night, 'Lord, please send a turkey to this darky.' But none came to him. Finally he prayed, 'O Lord! please send this darky to a turkey.' And he got one that same night. There isn't much that we get in this country without working for it."

Civilized Tribes.

ATOKA, INDIAN TERRITORY, April, 1897.



HEROKEE Nation, Indians 20,624, full-bloods 11,532. Creek Nation, Indians 14,000, full-bloods 8,000. Choctaw Nation, Indians 14,000, full-bloods 7,000. Chickasaw Indians 7,000, full-bloods 2,500. Seminoles, Indians, 2,500, full-bloods 2,300.

The full-bloods live off the lines of travel, on streams of water, in the hills and forests. They have small farms, and raise corn, potatoes, pumpkins, beans, etc. They also raise cattle, ponies, and hogs. Their houses are generally built of logs, often without windows. Their furniture is simple—a few chairs, a table or two, some table and kitchen furniture, bedding, etc. What you know as big hominy, only cooked with a great deal of liquor in it, and which the Muskogees call O-sof-ky, the Choctaws Tah-ful-lah', and the Cherokees Kan-ny-hay-nah, is a very common article of diet, and very healthful.

There is an excellent system of free common schools. The half-breeds get the most benefit. The school fund is derived from monies invested by the United States Government from the sale of lands in Alabama, Georgia, and Mississippi.

There are about fifty full-blood Indian churches. About as many preachers ordained and licensed, nearly all of whom are full-bloods, and of whom about one-third speak English. There are about 3,000 Indian Baptists. Most of these give evidence, by pious lives, of real regeneration. Very few white men ever preach to these full-blood Indian churches. There are more white people in the Territory than Indians. They are also destitute and need help. The whites are the more aggressive race; they are more importunate. They have absorbed nearly all the missionaries sent to work among the Indians. This has been going on for a number of years.

Most of the full-blood churches sadly need Bible instruction. Institutes for the study of the Bible would be very valuable. Many people in the States argue that the Indians have had the Gospel for fifty or more years. They do not know the real condition of these full-blood Indians. They have been robbed, not only of lands, annuities, clothing, provisions, but they have actually been robbed of the Gospel. When America was discovered, we found the Indians barbarians and savages. Our treatment of them has not been calculated to impress them favorably towards the Christian religion, and yet we expect them to become civilized and Christianized in one or two generations. "The Indians have had the Gospel for fifty years." It is true that there have been a few missionaries among a few of the tribes for this length of time. Among many of the tribes in the West no real evangelical Gospel mission work has been done until very recently, and there are still a number of tribes which have never yet received any tidings of the Gospel.

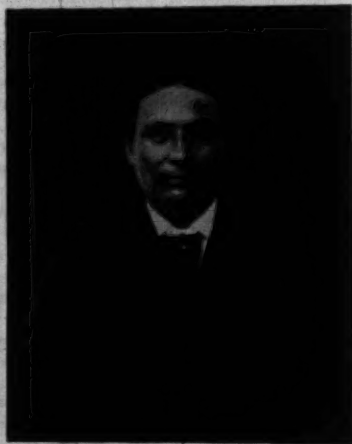
J. S. MURROW.

How to Win the Indian to Christ.

Begin
THIS was one of the subjects discussed at the conference of workers who are laboring among the Blanket Indians, at a meeting held among the Comanche Indians in November, 1896. After a number of the missionaries had spoken, Lone Wolf and Big Tree, Kiowa chiefs, were invited to speak. They both spoke at length, and with feeling. Following is the substance of their talks:

LONE WOLF.

"I am glad to hear these talks. This question touches me deeply. I am very glad you people desire the salvation of my people. These missionaries prove their love for my people by their works. They live among us. They work



LONE WOLF, CHIEF OF THE KIOWAS.

for our good. Their words are all straight. They are a blessing to us. They are light to our eyes. They are Jesus's people. When we look at them and their lives we see Jesus. This wins our hearts. I long to see the time when all Indians will be won to Jesus."

BIG TREE.

"The missionaries have pursued the right course to win the hearts of the Indians to Jesus. And now Lone Wolf and I are helping. We want to aid all these missionaries in winning the hearts of all the Indians to Jesus. I am here among my Comanche friends. I say to them, with all my heart, come and go with us in Jesus's road, and it will do you good. It is the best, the cleanest, and the happiest road in all this world."

AMONG the civilized tribes many full-blood churches are active and in healthful condition. The Choctaw preachers and people have not been so self-reliant for years. The same is true of the Cherokees. A ministers' meeting of full-blood Cherokee preachers will be held at Peavine this week. Important subjects are to be discussed, and it is believed results will be good.

From Lone Wolf.

ADDRESS delivered by Lone Wolf, chief of the Kiowas, at a Christian Council held in 1897 near Anadarko, Oklahoma Territory.

WHEN the Great Father created the world, He divided it into two halves. One half, or the Summer, brings life and light to every plant and animal. It brings joy, gladness, growth, and development to every living thing. The other half, or Winter, brings darkness and death. There is no joy, growth, nor development in anything, when the Winter comes.

"You good people are the Summer, who give light and life to every being with which you come in contact. Wherever you go, you take life, light, joy, growth, and development.

"Give us some of your sunshine and life; help us to grow and develop physically, mentally, and spiritually.

"Since good things came to our ears, it seems as though the day had dawned upon us. The day is not far off. Happy time is coming. We shall expect great and good things from you and your teachings.

"The poor wild Indians are like the Winter, having no light, and no real life. Everything is dark to us; but we are not hopeless, for just as soon, as we heard good things, the light began to come into our dark hearts, and dispelled the darkness.

"Think of trees and plants: they possess life and beauty, but the cold and darkness will not allow them to show what they have. Just so it is with us; we cannot show our good qualities until the life and light come to us. We cannot make any showing of our good qualities as long as darkness and cold reign in our country, homes, and hearts. When more of the good things will come into our hearts, the dark and evil things will flee to make room for life and better things, because light and darkness cannot dwell together. Won't you share your life and sunshine with us? Won't you give us some of your joy? We have none. Help us to know and love your Great Father!"

Indian Affairs.

SEVEREN years ago a bill was passed by Congress, nominally to secure to the Uncompahgre Utes certain portions of land, but really taking away from their reservation a tract containing the only deposit of gilsonite known on the continent. This land was to pass into the hands of a few men at a price amounting to but a few thousand dollars, while the mineral deposit is estimated as worth \$30,000,000. The facts were made public in season to secure the veto of the bill. Since then persons have made attempts in various methods to get control of this land at a nominal price, and a like effort was made in the present Congress, but the House insisted that the land should be leased, and not sold.

An agreement between the Dawes Commission and the Choctaw and Chickasaw tribes has been made in regard to the allotment of land in severalty, the jurisdiction of United States courts, and presidential approval of acts of the tribal council.

A Missionary's View.



GR^{EAT} changes are in progress in the civil conditions of the Indian tribes, among whom Baptists are doing mission work. For over a century the policy of the United States Government towards the Indians has been called paternal. The red men have been taught to regard Uncle Sam as their Great Father. Again, the Indians have been called the wards, and the Government their guardian. If there had only been a Mrs. Uncle Sam to mother and train these poor wards, or red children, in the way they should go, it might have been far better for them.

Unfortunately, their Great Father, alias guardian, has been not altogether unselfish in his treatment of his red children, and, in consequence, they have suffered. The Great Father, or guardian, just like a man, has at times petted and spoiled his wards, giving them taffy and kisses, while at other times they have been spanked unmercifully.

The policy of the Government to deny to the Indians the right of citizenship, and segregate them on reservations remote (until it was impossible) from white settlements, and removing them again and again from homes that they had worked hard to make and to which they were attached, has produced its natural result — indolence, lifelessness, poverty, and ignorance. The Indians are just what the people of the United States have made them. A century of deception, robbery, whisky peddling, and debauchery, has changed their old character of nobility, independence, and bravery, to a condition of helplessness and servility. Among these five civilized tribes the full-bloods are the prey of the squaw-men and educated half-breeds. These have monopolized the lands, the rich coal-fields, the free schools, the royalties, the national offices, and the public funds. Has Uncle Sam been a faithful guardian? He has now changed his policy, and is saying to these red children, who have all the life and ambition they ever had spoiled and spanked out of them, "Root, hog, or die."

The Dawes Commission is now treating with these five tribes to compel them to agree to tribal dissolution, allotment of lands, and United States citizenship. The members of the commission are excellent men, not susceptible to bribery, and sincerely desire to benefit the Indians. No option is allowed the Indians to consent to the requirements mentioned. Of course it is a bitter pill for all. The full-bloods regard their tribal dissolution and United States citizenship as almost equivalent to death — the extinction of everything valuable in this life. The squaw-men, and others who have been fattening on the properties of the Indians for many years, foresee that the change is an end to their system of jobbery and robbery. My conviction is that it will prove to be a last, great grab game, and that in a few years many of the full-bloods will be without lands, without homes, without money, without schools, without friends. It remains with the Christian people of the United States to determine whether they are to be without God.

An Indian Invitation.

THE following picture is a copy of an invitation sent to General Morgan from the Kiowa Indians of Saddle Mountain, Oklahoma. The original flowers were red, to indicate the Bleeding Heart, and the leaves green, to indicate friendship:



"Dear Dr. Hints You."

"THE Kiowa Indians of Saddle Mountain, Oklahoma Territory, salute you. On Friday morning, June 25, 1897, the semi-annual Baptist camp-meeting for our 'lost tribe' will be begun here.

"We extend you a cordial invitation to be present, and will give you 'the heart's right hand of welcome.'

"Come with words of love and heavenly comfort, for our buffaloes are all gone, our land left to us desolate, and in danger of being opened for settlement, the treaty about to expire, and our hearts bruised and bleeding.

"LUCIUS AITSAN, Interpreter.

"Anadarko, Oklahoma Ter., April, 1897."

Letter from an Indian Boy.

THE following letter speaks for itself. It was written by Miss Reeside, missionary among the Kiowa Indians, for Rainy Mountain Charlie, one of the converts among the Blanket Indians:

IMMANUEL MISSION, KIOWA NATION, Jan. 28, 1897.

MY DEAR MRS. MURROW: To-day, Friday, I hear your husband is sick, and that makes my heart sad. I hope his sickness will soon pass away, and that he will soon be well. Every day I will pray for him that God will bless him and make him well and strong, so he can work for Him, for he has been such a good friend and helper to the Indians. Many Indians will be sorry to know their friend is sick, and will be praying for God to cure him.

Your brother in Christ,

RAINY MOUNTAIN CHARLIE.

No More Indian Soldiers.

THE last of the Indian companies of the United States Army, stationed at Fort Sill, Oklahoma, is to be disbanded.

This marks the end of the effort to make efficient soldiers out of the warlike aborigines of the frontier. At first the experiment bade fair to be successful. Several companies, both of cavalry and infantry, were organized in command of white officers, who had manifested particular friendliness for the Indians. The young braves liked the jaunty uniforms, and promptly mastered the intricacies of military evolutions. They became men of mark in their tribes.

But soon the rigid discipline and the enforced absence from their homes and families became irksome. They began to neglect their duties and to appear, first indifferent, then sullen, and then mutinous. One by one the Indian troops and companies have been disbanded, until there remained only the command at Fort Sill, composed of fifty of Geronimo's Apache warriors.

Though they will cease to be regular soldiers of the United States, these Indians will not leave the military service. They will probably be retained, as other former soldiers have been, as scouts, in which capacity the red braves have had ample experience in our Indian wars, and, indeed, have proven themselves indispensable auxiliaries.

Debauched Savages.

INSPECTOR CONSTANTINE, of the Northwest Police at Fort Cudahy in the Yukon District, at Ottawa, writes as follows: "The territory about the mouth of the Mackenzie River and Herschell Islands demands the attention of the Government. Twelve whalers, steam and sailing, wintered there last winter. The crews numbered from 1,000 to 1,200. These vessels do not leave winter quarters till about the middle or end of July.

"Each year a vessel is loaded and despatched from San Francisco with supplies for this fleet, of which cargo liquor forms a large share. This liquor is sold or traded to the natives for furs, walrus ivory, and young girls, who are used by the officers of the ship for their own purposes. The natives have also learned to make liquor from dried fruits, sugar, or molasses.

"They are very violent and dangerous when in liquor.

"Last winter it is reported that one tied up his daughter by the heels and whipped her to death. Mr. Whittaker (a missionary) and the ship's captain tied up the man and whipped him. The result was that the natives threatened to make the missionary leave the island, if not worse."

IN Arizona there are about 30,000 Indians about whose early history we know very little. From boyhood up they were carrying arms. They were a quarrelsome, warlike people. It took from three to five regiments of soldiers to keep the peace. A few missionaries and schools would have saved the United States many lives and millions of dollars.

LET us endeavor to do all we can for these our neighbors in loving service for the Master.

A Pathetic Incident.

ONE of the most pathetic instances of the yearning of the human being for the divine is that related by Bishop Whipple of Minnesota. "Some years ago," he said, "an Indian stood at my door, and as I opened it he knelt at my feet. Of course I bade him not to kneel. He said:

"My father, I knelt only because my heart is warm to a man who pitied the red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians east of the Mississippi had perished; and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk with Him."

"Then he said, so sadly, as he looked into my face:

"You don't know what I mean. You never stood in the dark and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit."

"That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he said, as he laid his hand on his heart:

"It is not dark; it laughs all the while."

THE following is a copy of a letter received from Gote-bo, deacon of the Immanuel Baptist Church in Kiowa Nation.

IMMANUEL MISSION, OKL. TERR., Jan. 6, 1897.

REV. J. S. MURROW.

"Dear Brother:—You are my dearly loved brother. I wish to tell you some words. I am looking at you. I see you—not with these eyes of my body, but with the eyes of my heart. This is the way I see my Saviour, with the eyes of my heart. With the eyes of my body I can see the wonderful things he has made in sky and earth, but, better still, with the eyes of my heart I can see Jesus Christ.

"I am not tired walking in Jesus's road. No, I am growing stronger in it. The talks Mr. Clouse gives in the church help me, and I grow stronger the more I learn of God's word. I feel like you do about the Kiowas. I am hungry to see them all come into Jesus's road and be saved. Oh, how good is Jesus's road! I love it more and more. I have no words to tell how good it is. Those words you sent me from the Bible are true. God never slumbers nor sleeps, and He is with me when I go out and when I come in. I wish that every tribe of Indians would follow Jesus—Kiowas, Comanches, Apaches, all. Tell my Choctaw brothers to put all their trust in God, and He will help them in every difficulty about their land, and all other ways.

"Your Kiowa friends are all well, and so are Mr. and Mrs. Clouse and Ma-ta-ma and Aim-de-co.

"I thank you (ah-ho) many times for the present to me.

Your brother,

GOTE-BO.

LOSE the less joy that doth but blind;
Reach forth a larger bliss to find.
To-day is brief: the inclusive spheres
Rain raptures of a thousand years.

—HARRIET BEECHER STOWE.



Our Girls

Somebody.

Somebody did a golden deed;
 Somebody proved a friend in need;
 Somebody sang a beautiful song;
 Somebody smiled the whole day long;
 Somebody thought, "Tis sweet to live;"
 Somebody says, "I'm glad to give;"
 Somebody fought a valiant fight;
 Somebody lived to shield the right.

—Selected.

SO much do we love our girls that we are sad when we see many, some of whom are professed Christians, eagerly intent on the gaudy butterfly's mission,—to show the caprices and endless variety of their toilets, or flitting idly from one selfish pleasure to another, as the pretty little humming-birds flutter from flower to flower, sipping for an instant only of the sweets of each. Oh, how they forget that they are *bought with a price*, and while it is perfectly right that they should be so becomingly attired that they may be fair to look upon, for thus they bring the freshness of youth to many tired hearts, and while they should not look upon life as one monotonous round of toil, but should be as bright, and happy, and joyous as the summer day is long, their greatest care should be to glorify God in the body and spirit, which are His. There is a mission a great deal higher than to be merely a fashion-plate in motion, or an expert at a card-table, or an authority on the latest amusement.

Recent New York papers tell of a society woman who has received a princely gift,—a coronet which is made almost entirely of rubies, and whose cost was as much as the crown worn by Queen Marie Antoinette. It is said that the owner "wears this flashing crown right royally." Do not let an envious thought come into your mind, my dear girl friend! The good Book tells us that, "Wisdom is better than rubies," and counsels the wearing of that which is "not corruptible,—even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." The coronet of rubies must be beautiful, indeed, but it can be worn only in these days when so much is

thought of show and glitter. The day is coming by and by when the fact that we once possessed some of earth's sparkling jewels will weigh little beside our desire that we may receive the "crown of glory that fadeth not away." Dear girls! only through loving and serving our Heavenly Father in these days which are passing will you win the treasure which shall be everlasting.

WE rejoiced with an exceeding joy when a merry, fun-loving college girl, but one who believes that she and her companions should be constantly trying to lead true lives, and to become the women God wants them to be, wrote, April 19: "About a week ago, a lady spoke to our Volunteer Band and suggested to us that, while praying for all the work, we have one especially at home and abroad, about whom we could think and for whom we could pray, and, perhaps, help by a message occasionally. I cannot do a great deal to help in other ways now, but I do want to use the blessed privilege of prayer more for those who are doing His work in other places, and so I write to ask if you will give me the name and address of some worker in the home field, whom I can remember particularly."

SOME of the very best features of the late Annual Meeting were the three "Word Pictures," wherein the Alaskan, French, and Mexican women were personified by Mrs. Grace C. Lathrop, Miss Minnie Pickering, and Miss Gertrude A. Rausch. We wish every one of our Baptist girls in New England could have looked straight into the faces of these young women, as they made the three types of life so real. Could these appeals form a part of the programmes of our Young People's Societies this year, much new interest would be awakened.

MRS. AMANDA MILLER COLEMAN, a former pupil of Hartshorn Memorial College, spoke at Providence of the great contrast between herself and her son, a little more than a year old. *She* was born in a log hut; *he* was born in a comfortable house of ten rooms, eleven closets, thirteen doors, and seventeen windows, with one hundred and fifty-five acres of land about him. Christian education and training will make just such changes in the homes of many more of the colored girls in our Southern schools.

Our Little folks.



PRAIRIE DOGS.

WE hear many a little boy and girl exclaim, "Oh, what are they?" Well, little folks, though they are called prairie dogs, they are not much like the pets we have in our homes. They are found on the Western prairies of the United States. They are about a foot long, and their color is reddish brown or cinnamon. They are very much like tree and ground squirrels, and they receive their name from the chattering sound they utter, which resembles the bark of a small dog. They burrow in the ground for considerable distances. Standing on a heap of earth at the mouths of their burrows, they tumble into them at the slightest hint of danger. They are a part of the Kiowa life which we are describing this month. One of the workers thus speaks of a morning journey on her way to a Kiowa mission station in Oklahoma Territory: "The air was clear and crisp. A white frost lay lightly on the sod, and the stillness was broken only by the praiseful matins of the birds, and the peculiar bark of prairie dogs, which here have large and numerous villages. Many came out to look at us as we passed, and a frequent bark, accompanied by a roguish twitch of the little tail, seemed to say, 'I wish you good morning, but catch me if you can,' and when, as was often the case, the missionary's lively little dog accepted the challenge, just as he seemed ready to seize his prize, in a twinkling the little head went down, and the little tail laughed defiance as it also disappeared." The burrows made by these creatures have been a source of some danger to prairie travellers, as they are quite deep, and horses have sometimes stumbled and fallen into them.

Mary Reynolds Lone Wolf.

BY this time most of our little folks have become familiar with the name of our Corresponding Secretary, Mrs. Reynolds, and many have learned to love her very much. You have also heard of the great Kiowa chief, Lone Wolf, once a proud Indian warrior, but now an earnest, humble Christian. Perhaps you have heard from your older brothers and sisters how, at the Christian Endeavor Convention in Boston two years ago, the son of the chief, Delos K. Lone Wolf, was present, and told how he, too, had found Jesus to be his friend. Seven years ago he could speak no English, but having studied at the Carlisle School, he has learned much of our language, and you might any of you be proud to call him brother. Well, what about the names that are put together in the above title? Just this: we have seen the letter from this young Indian, in which he spoke of the "beautiful baby" which came into his home on Easter Sunday. The father is very grateful for what our society has done for his people, and as he knows our Secretary very well, he has given his little daughter her name. What kind of a present do you think that Mary Reynolds Lone Wolf received from her mother's aunt? Why, a calf and a colt, to be sure, and no doubt the little girl will love them just as much as you love your pets. Are you not glad that it is possible to have this happy Christian home among a people once so savage and warlike?

Contrasts.

THEN.

REV. DWIGHT SPENCER tells us that "the power of the Gospel over these Indians is strikingly shown in the conversion of Go-te-bo, who for a long time had been a leader in the Kiowa war-dance. In these barbarous dances he used as his badge of authority a notched war club, ornamented with brass nails, the skin of a coyote (prairie wolf) attached to the handle end, while a leathern thong and eagle feather adorned the other. When they returned from the slaughter of their enemies they had a war-dance, and Go-te-bo, flourishing his war club, was a chief figure."

NOW.

"Go-te-bo is now a Christian, and says that 'old things have passed away.' He is a deacon at the Rainy Mountain Mission, Oklahoma Territory, and the war club, which he once thought so fine, may now be seen at the Home Mission Rooms in New York, where it bears testimony to the power of the Gospel in subduing the savage spirit that dwells in the savage breast."

"There are chiefs of the tribes who are seeking
To follow the Gospel light.
They plead for teachers to guide them
In ways that are true and right.

"And Go-te-bo, Lone Wolf, and Big Tree,
Turn back on their war-path to-day,
And lay down their knives at the chapel door
And follow the 'Jesus Way.'"

—Exchange.

Indian Baby Life.

WE will let three of our exchanges tell us about the early life of the Kiowa children. *Kind Words* has this description:

"An Indian baby spends the first year of its life in the cradle. But you would think the cradle a queer affair. It is made of a piece of buffalo skin fastened to a board and held together in front with deer-skin cords. Feathers and fur make it a soft, downy-looking nest, but it is not always clean. For clothing, the Indian baby has a long strip of cotton cloth or deer skin rolled round and round the little body from the chin to the toes. In winter the cradle swings from the roof of the hut, and in summer it hangs on the bough of a tree outside the door."



INDIAN BABY.

when the child begins to run about. However, the Kiowa mothers are, as rapidly as circumstances will allow, making civilized clothing for their children."

Miss Reeside writes, in *Indians' Friend*, from among the Kiowas in Oklahoma Territory: "Little Daniel is the son of Ac-con, our youngest church member. Being the only grandchild, he is a great pet. The grandfather bought a baby coach, as he wished to start him early on the white man's road. They took Daniel from the beaded cradle, and placed him in the coach. One day the mother left him sitting in his coach on the porch in front of the little house while she cooked. A sudden gust of wind blew the carriage off the porch, and 'down came baby, carriage, and all.' They flew to the rescue, and found little Daniel unconscious, but after dashing water in his face, and rubbing him briskly, he revived. In the bottom of the coach was a little monkey-wrench, and, as he had started on the 'white man's road,' little Daniel's fingers began to investigate it. He must have found it too puzzling for his baby mind, for he hit himself on the head with it, and again fell unconscious. When he revived, they tied him up in his beaded cradle, and he now rides secure on his mother's back."



KIOWA GIRLS.

THERE are about 250,000 Indians in the United States. Of the large number of tribes, five are called civilized, *viz.*, the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles.

The Kiowas, about whom we study this month, number 1,200 people, and live in Southern Oklahoma. They are called Blanket-Indians, because they have not yet adopted civilized dress. Their homes are *tepees* or round tents.

Mission Band Lesson No. IV.

The Indians.

I. How many Indians are there in the United States, and what are the names of the civilized tribes?

II. Where do the Kiowas live, and why are they called "Blanket Indians"?

III. Have any of their great chiefs ever been converted, and what changes have come to them?

IV. Are they grateful for the work of the missionaries?

V. Tell about the children of the Kiowas.

[A careful reading of the two pages will give the answers of the questions.]

SOME who saw the picture of our "Three little maids," in May ECHOES have wondered who they are. We answer: the one at the left as we look at the picture is the daughter of Mrs. A. F. Pease, of Northampton, our State Vice-President for Western Massachusetts, and the other two are her play-mates.